Volume LXXVII CHICAGO, MARCH 16, 1916 Number 3

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Tower Hill Season for 1916

IT is proposed this summer to hold four conferences of a week each on the following special interests, — Labor, Woman Suffrage, Libraries and Peace Work. The program for each section will be in charge of one specially qualified. The plan is to provide the workers in these movements a chance to confer, to plan and play together. Back of these special programs and through them, Mr. Jones' work in The History and Practice of Religion and Poetry, will be carried on. Above it all, the benignant out-of-doors will remain the abiding charm of Tower Hill. Special details, with names of leaders, will be announced early. Meanwhile all inquiries and suggestions should be addressed to the Secretary, Mrs. Susan Quackenbush, Portage, Wisconsin, or to Jenkin Lloyd Jones, 700 Oakwood Boulevard, Chicago.

CONTENTS

EDITORIAL—
Notes 35
Samuel S. Greeley 37
The Hydrophobia of War 37

THE PULPIT—
The Abiding Things of Religion in the World Conflict. By H. G. Chancellor, M. P. 41

SELECTED—
A Ministry to the Unchurched.—*Christian Commonwealth* 38
One Hundred Years of Peace.—A. L. K. 42

THE SUNDAY SCHOOL—
The Growth of Christianity. V. St. Jerome 44

CORRESPONDENCE—
The Anti-Enlistment League.—PORTER FARLEY 45
Gettysburg After Fifty Years.—P. B. WRIGHT 45

POETRY—
At the Summit of the Years.—LOUISE M. DUNNING 35
Battle Song of Peace Forward.—*Alfred Noyes* ... 38
Full Many a Flower.—J. H. OSTRANDER 40
Treasured.—*Mary C. Davis* 45

THE FIELD—
Jenkin Lloyd Jones' Lecture Engagements 46
National Federation of Religious Liberals 46
From German Letters.—*David Starr Jordan* 46

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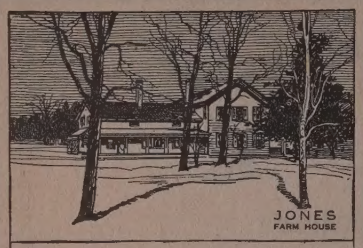

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, MARCH 16, 1916. NUMBER 3

AT THE SUMMIT OF THE YEARS.

Star of hope in the ascendant
Touches life with light resplendent
As we journey on and upward
Toward the summit of the years.

In childhood's joyous laugh we see
A prophecy of things to be,
In smiles with deeper meaning fraught,
Which silently the years have wrought
And to their sweet fruition brought
At the summit of the years.

In paths of peace, through pastures green,
A tranquil light falls on the scene;
With inner trust, we watch, serene,
The sunrise of the coming day,
And through the clearing mists arise
The nearing Hills of Paradise,
For inner vision leads the way
As outer vision fades away
At the summit of the years.

* * * * *

Through all the turmoil and the strife
That still beset the paths of life,
Dreams of peace, with deep insistance,
Urge their way with slow persistence,
'Till on lines of least resistance
Dreams at last fulfillment find.

Star of Peace in the ascendant,
Leading life with light transcendant,
As it marches on and upward
Toward the Summit of the years.

August 7, 1915. LOUISE M. DUNNING.

A well known author and skilful student of the best in American life, in a private letter writes: "What an insanity has taken possession of the nation! It is hysteria gone wild with neurotic vulgarity and imbecility."

We are glad to print in another column an appreciation of our colleague, published in the *Christian Commonwealth* of London, as a prelude to a series of sermons from Mr. Newton's pen which are to appear in the columns of this efficient journal of liberal thought and progressive religion on the other side of the water.

In response to many invitations, the next number of UNITY will be devoted to an account of the Ford Peace Expedition, including the essential part of Mr. Jones' address given on his return. Parties wishing for copies for distribution will please send in their orders at as early a date as possible. One copy, 5 cents; six copies, 25 cents; one hundred copies, $3.

To the big official life-saver at Sea Breeze, L. I., by name Louis, is assigned the duty of carrying tuberculosis babies into the surf and letting the salt waves gently wash over them. The suffering little ones are brought to this beautiful spot from the slums of New York City by thousands to be subjected to the healing influences of fresh air, salt water and proper food and care, and, it is reported, with wonderful results.

Many unnecessary noises disturb the hours of worship in the churches. It is to the credit of Angus S. Hibbard, an Episcopalian layman of Chicago, vice-president of the Church Club of Chicago and chairman of the civic co-operation committee of the Industrial Club, that the matter of greater quiet around places of worship has been agitated. Chief of Police Healey has issued an order forbidding unnecessary noises in the vicinity of churches.

A prominent Presbyterian minister writes us:

Can we not organize some sort of conservative movement in this country to offset the wild schemes of the militarists. I see by the papers that you are whetting your sword preparatory to entering the lists against this blood-thirsty enemy. God bless you and here's success to you. I have a congregation of 1,200 souls most of whom are with me against this whole business of preparedness. I want to know what we can do. Can't we get about 10,000 men in a big convention to Chicago from all parts of this country to cry "Down with Mars!" It has seemed to me during the last three months as though nearly the whole country had lost their heads. What can we do to offset this craze? Please tell me how I can help.

Among the masterly contributions to current peace literature is the address by Walter L. Fisher on "Preparations for Peace," delivered before the Convocation of the University of Chicago December last and reprinted from the *University Record*. The various addresses delivered before the House of Representatives by Hon. Clyde H. Tavenner of Illinois are also loaded with facts and figures that demand consideration at the hands of men who would have an intelligent opinion upon the question at issue. Notable among them are the addresses on "The World Wide War Trust," delivered February 15, 1915, and the "Navy League Unmasked," delivered December 15, 1915. Both have been published by the Government printing office and are doubtless available for the asking.

The preliminary announcement of the National Conference of Charities and Corrections, which is to be held in Indianapolis May 10 to 17, is before us. Some

forty-five sessions are arranged for. Among the subjects to be treated by specialists are the questions of vice, poverty, crime, feeble-mindedness, insanity and inebriety. Under the latter topic it is promised "to bring to light new factors in the temperance question," among other themes, the attitude of life insurance companies, the relation of the working man to the alcohol problem. The problem of the policeman and *policewoman* will be presented, Miss Julia Lathrop, chief of the Federal Children's Bureau, will present her interests, and William Wirt, superintendent of the schools of Gary, will treat of the social bearings of the Gary plant. Prominent business men and the friends of the unemployed are to be heard from. Altogether it will be a notable gathering of a notable society.

The *American Hebrew,* in its issue of February 18th, brings a noteworthy address delivered by Rabbi Stephen S. Wise before the House Committee on Military Affairs at Washington on February 9th. In the course of his remarks he said: "If time permitted it might be proved that 'preparedness' makes war inevitable and lasting peace impossible. The present world war is the crowning disproof of the axiom that 'preparedness' is a guarantee against the evils of war." His closing words are notable as well as quotable and worthy of wide circulation. He says:

> I ask that we shall not annul nor neutralize the mighty influence which may be exerted by our republic in behalf of peace after this war shall have ended by tying our own hands, by leaving us neither freedom of action nor independence in counsel. I bid you be warned against the wrong which you will inflict upon the honor of the republic if by your action you make it impossible for the American nation, as the greatest neutral power on earth, to enter into the peace negotiations with hands clean and undefiled.
>
> I believe, gentlemen of the committee, that your constituencies will make worthy response to those of you who will have the courage and the wisdom and the patriotism to stand out against the onrush of the militaristic panic. Gentlemen, it is always safe to be brave and to be true. Nothing "pays" like deathless courage. I grant for a moment that your constituencies may not meet you upon your own high level, that for a time they may renounce you and reject you. I bid you remember that there is another tribunal than that of the morning newspaper, another tribunal than that of the election results. You stand before the tribunal of the ages, and the verdict of the ages is the only verdict that matters. I bid you remember the word of the great American poet:
>
> "'Tis man's perdition to be safe
> When for the truth he ought to die."
>
> You will not, gentlemen, consult your own safety, your own political security. You will, as American citizens and servants of the republic, be governed solely by the highest interest of the republic which, God give it, shall rest safely in your hands.

A Spokane editorial, copied in a Chicago paper, undertakes to reduce to an absurdity the position of the pacific congressman who asks, "Can nothing save us from the impending burden of preparedness? Can't we have peace with our neighbors without toeing a big pistol?" To which this Editor answers, "Yes, if we give up the Monroe doctrine and say to all the other powers, big, little and intermediate, that we wash our hands forever of the protection we have maintained for ninety years over the young republics in the South." It also says we must dismantle the fortifications at the Panama Canal, get out of the Philippines and Hawaii, respect Japanese immigration, Japanese ownership of American land and admit Japanese to our public schools. We must, it is further urged, "Abandon the historic American doctrine that American lives and American interests will be protected abroad in their just rights." "Proclaim to the world, in short, that we are 'too proud to fight,' too steeped in commercialism to contend for justice and honor, too wedded to slothful peace to resent insult or wrong." All this heated rhetoric seems capable of being interpreted in justification of the congressman's call. At least we are content with the mere reproduction of the statements, leaving our readers to read between the lines the assumptions and superficialities. But we resent, on behalf of those who believe that war is an accursed survival of the brute in man, the statement that this is a "position steeped in commercialism, wedded to slothfulness." The editor of the Spokane *Review* must needs look further into the subject, probe deeper into the psychology of war, into the potency of the gospel of brotherhood, the message of the Nazarene, the vision of the prophets and the desire of all hearts.

How one individual, imbued with the spirit of neighborly helpfulness, made use of his superior knowledge along lines of practical farming, gardening and the household arts of cooking, house decoration, care of the sick, etc., for the bettering of a large rural district of North Carolina, is told in a report made to the Agricultural Department at Washington, by Mr. W. S. Key of the Carolina Industrial School at Watha, N. C. For six months of each year Mr. Key has lived among this simple rural people. He has a small demonstration farm and garden and grows many varieties of vegetables and fruit. From his garden he furnishes to all neighbors tomato and other plants, and instructs them how to plan gardens and cultivate all kinds of vegetables and fruit. At picnics, school houses and private homes he interests women and girls in the joy of seeing things grow under their own fostering care, and later in the season gathers them into canning clubs and cooking classes to learn how to utilize their harvests. The men and boys are taught intensive farming and gardening, and also the best methods of packing and shipping fruit and vegetables and many other practical things. While thus encouraging her citizens to develop the resources of this prolific state, Mr. Key also finds opportunity to teach many lessons

in better cooking, better home planning, better food, better sanitation, better health, better babies, better mothers and better citizenship in general. During the past year his work has beneficently touched about five hundred of these country friends. The canning clubs have put up over $4,000 worth of garden, orchard and field produce, and have taken prizes at various fairs on sixty-four varieties of preserves, canned vegetables and pickles. Thus is this one man, through this simple expression of social service, adding interest to the lives of these young country folk by opening up new fields of thought and endeavor of more value than all the financial benefits, though they are worthy of large consideration in these hinterlands of the South.

A. L. K.

Samuel S. Greeley

On Friday, March 10th, the citizens of Winnetka, without limitation of age, sex, sect or political party, gathered in the beautiful Congregational Church to take leave of the perishable part of him who had been for eighteen years or more Winnetka's "Grand Old Man." Before that he had been one of Chicago's stalwart builders; historian of the great Chicago fire; one of the builders and pillars of Unity Church, the comrade and tireless supporter of the great blacksmith preacher, Robert Collyer, in his prime. In addition to this he was Harvard College's oldest alumnus, and splendidly did he vindicate his *alma mater*. To the end of his ninety-two years his mind was alert, loving literature and art; an euthusiastic student of the French language, he delighted his friends in translating the French page into English as he ran.

Mr. Greeley was a gentleman, alive to all kindly instincts, ameliorating the harsh forces of life with his inexhaustible, beautiful and quaint humor. He was such a man as children loved and women trusted, for his gentleness was interwoven with purity and lofty ideals. "Sam" Greeley was a civil engineer by trade. He began to study the paths of Chicago in the early fifties, and probably knew the physical Chicago, its avenues, streets and alleys more thoroughly than any one of his contemporaries. But the physical Chicago that literally grew under the guidance of his hands was never to him the Chicago of his heart or even of his brain. He loved the folks of Chicago.

Mr. Greeley's father was the beloved "Deacon Greeley" of the old Arlington Street Church, Boston, reaching back to Channing's time, and Channing's faith in a loving God, and the hopeful brotherhood of man, a faith that feared not the future, that trusted reason, was the faith which the son declared valiantly though lovingly to the end of his life. He was ever in the pursuit of the vanishing mysteries of the gospel and always interested in the solution, but he never doubted the supremacy of the Golden Rule and the adequacy of the Beatitudes in the composite as well as the individual religious life.

The Sunday before his going hence the Editor of UNITY was permitted a blessed interview. The physical citadel was already crumbling, the power of motion largely gone, the sight nearly gone, but the mind still regnant and the story of the pigs at Gadara enlisted his attention and he expounded it according to science and reason, necessarily stepping from the miraculous foundation of piety to the ethical and spiritual. With genial humor he unwittingly displayed the triumph of the liberal faith and demonstrated the deathlessness of spirit, reminding the writer of the old Constitutionalist in Hugo's story of Les Miserables, sitting in the sunlight, waiting for his transition; a man dreaded by the ecclesiastics but at the close the good bishop in the story kneels for his benediction.

In the death of Mr. Greeley the Editor has lost one of his earliest Chicago acquaintances and supporters. Indeed he was one of those who advised him to go to Winnetka and playfully he volunteered to be a deacon in the kind of church he was trying to build. So, for over half of his long and useful life we saluted each other as "Deacon" and "Bishop."

Brave, generous, tender, courteous! Good-bye, old friend. Hail! Brother, for evermore!

The Hydrophobia of War

UNITY readers do not need to be informed of our confidence in the judgment and admiration for the ability of William Kent, a present member of Congress from California, but whilom citizen of Chicago, one of the founders of the Abraham Lincoln Centre a supporter of and contributor to UNITY and a valiant co-worker on all lines for civic betterment. However circumstances may silence Mr. Kent in the columns of UNITY, he is still associate editor *in absentia*, and whenever we can catch his words in transit we are glad to make them our own. The following telegraphic answer to *Chicago Daily News'* question, "Why did you vote against tabling the McLemore resolution? is so much the thought and need of UNITY that with due acknowledgment to the *News* we give Mr. Kent's words editorial space:

Washington, D. C., March 9.—To the Editor of the *Daily News*: I voted in favor of warning American citizens to keep off vessels sufficiently armed to resist submarines, believing that any vessel so armed was equally a war vessel with the submarine. This was the opinion expressed by the Secretary of State in his letter of January 18. The McLemore resolution was an abject absurdity. My vote not to table it was

cast in the hope that it might be kept off the table until amended.

It is all too easy to participate in the suicide of the white race. National honor and common sense equally demand refraining from being inoculated with the hydrophobia of war. I shall never vote for war measures that come from the fact that loss of American lives has occurred from taking passage on vessels sufficiently armed to sink submarines, and which are, therefore, equally qualified with submarines as vessels of war. If such an issue comes up I shall stand up for an infinitely lesser evil, peace as opposed to truculent advocacy of dubious international law.

I am sick and tired of the talk of red-blooded Americanism. Red blood is only good when circulating in the veins. Europe furnishes millions of corpses deprived of red blood on account of the red bloodedness advocated by those who from selfish greed or foolish ideas of national interests have involved their countries in war. There is little red blood in the veins of thousands upon thousands of starving children, hungry as a result of war. The argument that the man who avoids a fight is a coward who will be beaten by every pugnacious thug is absurd. I have never yet been injured as a result of participating in a bull fight. The bull ring is a good place to avoid.

Rather than have our country involved in war, I shall stand for an embargo on all arms, foodstuffs and transportation facilities for our people. Before I seriously accept the so-called doctrines and dictums of international law I must be shown that international law is something more than convention established, practiced and permitted by the powerful.

BATTLE SONG OF PEACE—FORWARD.

A thousand creeds and battle-cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand thousand dreams.

Each in his own anarchic way,
From the old order breaking free—
Our ruined world desires, you say
License once more, not Liberty.

But ah, beneath the struggling foam,
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep;

And we who march toward a goal,
Destroying only to fulfil
The law, the law of that great soul
Which moves beneath your alien will;

We, that like foeman meet the past
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe;

Reunion in th truths that stand
When all our wars are rolled away;
Reunion of the heart and hand
And of the prayers wherewith we pray;

Reunion in the common needs,
The common strivings of mankind;
Reunion of our warring creeds
In the one God that dwells behind.

Forward!—what use in idle words?
Forward, O warriors of the soul!
There will be breaking up of swords
When that new morning makes us whole.

—*Alfred Noyes.*

From the Lord of Misrule and other Poems.

A Ministry to the Unchurched

An Appreciation of the Work and Teaching of Rev. Joseph Fort Newton, D.Litt. From the "Christian Commonwealth," London, England

From a Baptist theological seminary, and a Baptist pulpit, through non-sectarianism and Universalism to the ministry of a Liberal Christian Church, founded upon freedom, friendship and fraternity in religion, as a fellowship of free spirits—that has been the spiritual pilgrimage of Dr. Joseph Fort Newton. Other men, in America as at home, have moved as far, but their records do not give one the same impression of a strong and vigorous religious development and broadening of the mind. In Dr. Newton's career there is a suggestion of steadily growing spiritual power and intellectual catholicity which gives to his pilgrimage from denominationalism to Liberal Christianity an appearance of orderly progress conditioned by a strong inner impulse toward religious freedom. Liberal Christianity is not—though it once threatened to be—the name of a new religious sect or a title indicative of a peculiar type of theological thinking; it is the description of an attitude of mind and quality of spirit—of the forward-looking mind and the free spirit. It is a characteristically modern phenomenon, because it is only in comparatively recent times that religious orthodoxy has trammeled and impeded the life of the soul and the enlargement of the intellect; and its appeal is thus specifically to the great and growing mass of the unchurched, to the men and women who have never belonged to any church or have become estranged from all the churches.

A ministry consecrated to such a class submits itself of necessity to a stern and searching test. The preacher who can reinterpret Christianity to the modern mind, and can give back to men and women enriched and enlarged the faith they found it hard to win and harder still to keep in the midst of life's tragedies and denials and the overturning of theological systems, has proved beyond all question his own character and capacity.

This Dr. Newton has done and is doing. His ministry, deliberately and of set purpose, is designed to win the unchurched class to a new insight into the meaning of the Christian gospel, and to bring them together in a free fellowship of mutual respect and goodwill "for the worship of God in the spirit of Jesus." Dr. Newton refuses to declare that the church must consist of those who have a certain experience and have made up their minds about certain doctrines of faith. The church is to him a fellowship, not of those who have found the truth, but of those who are sincerely seeking it; not of those who have fixed conclusions, but of those who are making brave beginnings. He holds that the time to enter the church is not when all questions are solved, but when the uncertainties and the hazards are most keenly felt, and when the comradeship of those who are struggling together in quest of truth and righteousness will be immediately helpful. For nearly eight years, in a small city of the Middle West, he has labored to build up this church of the Free Spirit—a union of those who seek the Truth which makes men free, the Faith that makes men faithful, and the Love that is more than life. When Dr. Newton went to Cedar Rapids,

in Iowa, U. S. A., in 1908, he went to a cause that seemed already lost. The church, which belonged to the Universalist communion, had struggled heroically against paralysis and defeat, and nothing, until Dr. Newton became its minister, availed. He placed it upon a new basis, called it "The Liberal-Christian Church" (though it still remained in fellowship with the Universalist brotherhood), and with twenty members began to build up what is now one of the strongest churches in the Middle West, the center of a remarkable ministry whose influence is felt literally over the whole American continent, and has reached even across the Atlantic to awaken sympathetic interest on this side.

For Dr. Newton's genius is of that peculiar penetrative kind which shines through printed pages. His ministry is literary as well as vocal, the sermons he preaches (with prayers) at Cedar Rapids being gathered into pamphlets and sent far and wide, and then published in volumes; while his lectures on literature, mysticism, history, poetry, finally appear in book form and find a wider audience thereby. Some of these books lie before me as I write, ranging from a long and carefully written biography of Abraham Lincoln and his law partner, Herndon, containing much new material, to an authoritative and fully documented history of Freemasonry, an interpretation of the life and work of Wesley and Woolman, the Quaker, a devotional meditation upon Newman's "Lead, Kindly Light," and a study of the saints and mystics. Taken singly, any one of these volumes would strike a discerning reader as the work of an exceedingly able and scholarly writer, who possesses a fresh and kindling enthusiasm for literary beauty and a genuine love for what is fine and exalted in human experience. But when the books are brought together and read in the light of the printed sermons and lectures delivered week by week in a church six thousand miles away, one begins to see the outline of a strong and cultured personality shaping itself and to feel the throb of a living energy which inspires a multitude of men and women who may never see Dr. Newton face to face.

Dr. Newton's career may be briefly outlined. He was born in Decatur, Texas, on July 21, 1876. His father was a distinguished lawyer, who fought in the Civil War; his mother belonged to one of the old southern families; and in those days the southern civilization was noble and beautiful, possessing a culture and refinement hardly known in the North, though it was a feudalism resting mainly upon a basis of slavery. In the years of poverty which followed the Civil War his father died, leaving his family to struggle alone. The boy was then about seven years old, and most of his early education was obtained at home from his mother. He attended the Hardy Institute, which has now ceased to exist, and began his ministerial training at the Southern Baptist Theological Seminary, later studying for a time in Boston. His education finished, he became pastor of the First Baptist Church in Paris, Texas. There he did not long remain; his preaching was held to be heretical, and he withdrew from the denomination, becoming associate minister of the Non-Sectarian Church, St. Louis, the largest city in Missouri. This church was founded by Dr. Robert C. Cave, who is still living, and of whom Dr. Newton speaks as being in his prime one of the noblest orators he has known. From the Non-Sectarian Church Dr. Newton went, in 1899, to Dixon, Illinois, uniting with the Universalist communion, and founding the People's Church. For eight years he ministered there with great success, and then accepted the call to Cedar Rapids, Iowa.

At Cedar Rapids Dr. Newton had practically to recreate the church, not simply to resurrect it. Though he retained association with the Universalist fellowship, he believed that the church needed a new name as well as new methods if it was to succeed. He accordingly prepared a new basis of membership and drew up a declaration which is signed by anyone who wishes to be recognized as a member of the Liberal Christian Church. There were at first only twenty people ready to sign the fellowship card, but they were united in the broadest possible communion, and their numbers grew. Dr. Newton's statement of the aims of the new church was in these terms:

The aim of this society is to cultivate freedom, friendship, and fraternity in religion, in behalf of all that makes for private nobility and public welfare. Believing that a unity of spirit is better than a uniformity of theology, we welcome to our fellowship everyone who is seeking truth and righteousness, whatever his opinion or faith may be, leaving each one free to think and act for himself. No creed or ritual is imposed as a requisite of membership, but simply a desire to help forward the cause of spiritual culture and the higher life.

Throughout his ministry, and everywhere in his preaching, Dr. Newton insists upon this spiritual catholicity, which reflects his own wide-ranging conception of what constitutes the church. "My solitary aim, my sacramental ambition," he declares, "is to make the living eternal Christ real and vivid to men, so that they may find in the fellowship with God in Christ light, leading, healing. All else with me is secondary. Thus I claim my ministry is orthodox to the core and liberal to the limit—and volumes could not tell my indifference to the debates between the two. A thousand influences have been at work in recent times broadening our faith; for all of this I am deeply grateful and have the fullest sympathy. What we now need is a deeper religious life, the old warmth and vividness of spiritual experience, joined with the widest range of thought and practical interest. For me, the old dogmas are obsolete; but what they tried to tell in the tongue of their day is eternal. The doctrine of the Trinity, for example, is a symbol of the sweetest and richest truth we can ever know about God. But it must be brought down from the dim gray sky of metaphysics and studied in the light of life, clothed with the tender hues of humanity, and interpreted as a vision of God through the family. So of all the great insights of Christian faith. They must be read and interpreted in the terms of the life of man in these new and strange times in which we live; and to do that a preacher must know his age, live in it, love it, the while he looks into his heart and speaks to the hearts of his fellows. Above all he must live in the fellowship of eternal Christ."

To know his own age, live in it, and love it; that in a phrase is Dr. Newton's own effort and achievement. His books and sermons and lectures are full of evidences that he thoroughly understands and shares

the wide intellectual curiosity, the speculative, probing, questioning temper of this generation, but there is in his utterance a sort of maturity and dignity which show that he has found some certainties in his search, and answered some questions. There is also, by many subtle touches and turns of phrase, as well as by direct reference and actual citation, proof in these books that he has not merely read deeply in out-of-the-way paths for purposes of scholarship and the writing of books, but that he has been saturated in modern literature. He lectures on Rudyard Kipling, Rabindranath Tagore or Alfred Noyes with as much insight and enthusiasm as upon Dostoieffsky, Tennyson,, Emerson or George Frederick Watts; upon St. Francis of Assisi, as upon Wesley or Woolman. His literary addresses at the State University excite so much interest among the students that some departments have to be closed in order that they may be present when he speaks. His patriotic orations stir and thrill even in the printed page. There is one great address included in a volume of the sermons which was delivered before the State Encampment of the Grand Army at Sioux City, last year, which is an eloquent and lofty tribute to the genius and moral sublimity of Abraham Lincoln. Nor is it of the intellectual and religious life of America alone that Dr. Newton speaks with understanding and insight. He has many affiliations on this side of the Atlantic, though he has not yet crossed it. Of all English writers, Theodore Watts Dunton and "Mark Rutherford," he confesses, influenced him most deeply, and he corresponded with both before they died. He has, indeed, published a little volume of Watts Dunton's essays, and at the time of "Mark Rutherford's" death was trying to induce the latter to write a brief biography and estimate of George MacDonald. Of English preachers and public men he speaks with sure knowledge, and some of them with enthusiasm—of Mr. Campbell, Dr. Orchard, Richard Roberts, Dr. Scott Lidgett, Dr. Robertson Nicoll, the late Sylvester Horne —"a goodly gracious company they are, fellow workers of the eternal gospel, whose work I follow with joy, and to whom my obligations are many and beautiful." He acknowledges a special debt to the late Rev. Samuel Tipple, "who preached as Emerson might have preached had he remained in the pulpit."

On one side of his extremely catholic mind Dr. Newton touches, indeed, a phase of interest that has not attracted many ministers engaged in the full work of the ministry. He has written a history of Freemasonry, entitled, "The Builders," which is now in its twelfth edition. The volume is presented to each of the initiates of the Grand Lodge of Iowa. He also edits the monthly journal of the National Masonic Research Society, which is the largest body of Masonic students in the world. Freemasonry is very strong in America, as in England, having almost two million members, and the research society is a movement which seeks to make Freemasonry deeper, spiritually refined and more practically efficient. Through these interests Dr. Newton has come in touch with Freemasons all over the world, and especially in England, where he has many friends among the most distinguished members of the fraternity who are able to measure the value of his scholarly and laborious investigations into the meaning of the symbolism of the secret craft.

In many public utterances Dr. Newton has declared himself on the question of the war in ringing words which leave no doubt of his attitude. "I am not neutral," he declares, "but out and out, through and through, rooted and rock-ribbed on the side of the Allies! If I were living in England I would be in the trenches, fighting for the existence of civilization —a soldier in the ranks. War is horrible, but peace made at the price of everything which make it worth our while to live, is the ultimate degradation. I burn with shame that our republic did not protest against the invasion of Belgium. Indeed, I fear history will hold us to account for sitting on the fence while our historic and spiritual allies fight the battles of liberty and democracy. Often I think that my nation will suffer more than any other as the result of the war; suffer spiritually—from fatty degeneration of the heart. We stand at the end of an era. Like a deep red gash in the face of history this war will divide the modern human story into before and after. Never again will the world be the same. Little isues about which men were so talkative a while ago are forgotten, and we wonder why they ever agitated us. 'Human virtue must be equal to human calamity,' said a great American in the hour of dire ruin. But the gospel of Christ in its centrality and simplicity, its depth and wonder, is more equal to human tragedy. The church is being tried by fire. It will come forth purified, its eyes washed clean by a flood of tears. Little will be left save Christ—himself more wounded than any man —but he is all we need. There is only one wise thing for us to do today, and that is to seek the place of wisdom; that alone is practical. Thither we must go in humility and awe, to revive our sense of God moving in the courses of human history, and to give new vows of loyalty to his mighty will."

FULL MANY A FLOWER.

A primrose sighed a last faint sigh,
A sigh of despair and longing.
I have blossomed here in the deep dark wood,
But I sigh for the sun-kissed clearing.
I sigh for one kiss of my love, the sun,
But the sun sinks low and my race is run.
Oh, woe is me to die like this
With never the joy of a lover's kiss.

Are there human primroses who run their race
With never the glimpse of a lover's face?
Who bloom in the deep, dark swamps of life
Mid screeching errors and blighting strife,
Who long for the sun-kissed clearing,
Who sink to the earth alone unmissed,
Who never were loved, and never were kissed?

Chicago, June 26, 1915. J. H. OSTRANDER.

I hope . . . that mankind will at length . . . have reason and sense enough to settle their differences without cutting throats; for, in my opinion, there never was a good war or a bad peace. What vast additions to the conveniences and comforts of living might mankind have acquired, if the money spent in wars had been employed in works of public utility!—*Benjamin Franklin, on conclusion of peace with England in* 1783.

THE PULPIT

The Abiding Things of Religion in the World Conflict

An Address Delivered by H. G. Chancellor, M. P., at Mexborough, England, on Thursday Evening, November 25th, 1915

Are there any? In July, 1914, the world seemed stable. For just one hundred years human society as a whole had been slowly working out its destiny without any great cataclysm. True, there had been wars; but these had all been local. From the downfall of Napoleon peace had been the normal condition. Apart from small local contests in remote outlying parts of the world, our nation had only had three conflicts which had seriously disturbed our people—in the Crimea, in India during the Mutiny and in South Africa. Of other wars affecting the great states of the world, only three had been of great extent—the American Civil War, which broke out in 1863 and was confined within the territory of the United States; the Franco-Prussian War of 1870, whose theater was confined to the northeast of France, and the Russo-Japanese War, fought out in one little corner of northeast Asia. None of these influenced profoundly or widely the progress of human society as a whole. That progress had been in three directions. The first was the integration and consolidation of great states, as in Italy and Germany; the second the evolving of order out of chaos by the gradual extension of law and justice over all classes of society under the compunction of a social conscience; the third and greatest, the discovery of the solidarity and interdependence of all peoples, brought about by the growth of knowledge and the ever-widening ramifications of international commerce. Travel, science, invention, appeared gradually to be developing the conditions of a world-wide brotherhood. Civilization was slowly permeating the dark places of the earth. Backward peoples were gradually receiving the benefits of ordered government. In the most unexpected places the democratic spirit was becoming effective. Persia, China, Russia, had started on the path towards constitutional rule. Everything seemed to promise stable and permanent advance. With the founding of the Hague Tribunal, even international law and justice appeared about to supersede the chaos of conflicting forces that had before brought about war.

In the midst of this promising condition of things, war suddenly broke out. Its occasion was a foul murder; but its cause lay deeper. The tendencies I have been speaking of had been counteracted by a sedulous preaching of hate and mistrust in all these countries. The chief criminality, no doubt, is that of the German Government. But that criminality belongs also to and must be shared by the Chauvinists of France, the Jingoes of England, and those who in other countries never ceased to exaggerate national egotism, to stimulate national ambition, to magnify differences, and to ingeminate hatred and jealousy between the nations.

Now the energies that were devoted to useful production creating wealth and spreading it over the earth are being spent in destruction not only of wealth but of human life. Already every great nation except the United States is involved. Operations are spread over three continents. Christendom is divided into two hostile camps. Civilization is threatened. Chaos come again. What will emerge, no one knows. But this we know: society cannot emerge from as it entered into this war. Already millions of men, the best, physically and mentally, have been killed or maimed, and coming generations will be the poorer for the lowering of the standard of parentage their loss will involve.

This war is not local but world-wide. It has lowered the standard not only of national honor and good faith, but also of personal conduct. Men normally kind and moral have been turned by it into ghouls, and have learned to do without compunction the work of devils. Not only at the seat of war in Belgium and Poland and Serbia, but outside, under its shadow and encuraged by the immunity it affords, a whole nation is being murdered, and deeds done that would shame the devils in hell.

In Armenia a higher civilization is being exterminated by a lower.

In the midst of such a world, is there any room or use for religion?

No wonder men find their faith shaken and ask in doubt the questions—

Does God know? If so, why does He permit such things? Is it because He is powerless to prevent them? Or is it that there is no God?

In Mr. Arnold Toynbee's account of the Armenian horror occurs the sentence: "Even the pastors and leaders could offer no word of encouragement or hope. Many began to doubt even the existence of God" (page 38). And he refers to the exclamation of a woman who in 1909 had seen her child burnt by the Turks: "Don't you see what has happened? God has gone mad."

Men are saying there is no God. If there is, He is not omnipotent. If omnipotent, He is not good. If good and all-powerful, these great evils could not exist.

Now, it is useless merely to ignore or to silence these doubts. You can only help men by meeting them honestly. A thoughtful writer in the *Westminster Gazette* argues that the war must compel men to give up monism and adopt dualism like that taught by the old Persian reformer, Zoroaster—in other words, to re-establish the Devil as a rival to God in the government of the universe. But to my mind, to admit that anything limits the power or the goodness of God is to deny His existence. I can find no alternative to a denial of God other than belief in a God infinite in power, wisdom and love. Is such a belief possible in face of the awful evil in the world? If not, then religion as we conceive it cannot abide. And if not, there can be no "abiding things in religion in a world conflict," and our subject of this evening is an unwarranted and unreal presumption, scarcely worth our time and consideration. This war, with all its horrors, differs only in degree from other evils which have left our faith in God scarce disturbed. If their existence is consistent with infinite wisdom and power and goodness, so is this world conflict.

It is a facile way of excusing our own guilt to put the blame on God. But where is the blame here? He has placed us in a beautiful world, governed by laws the observance of which means harmony, health and happiness, and breach of which means discord,

suffering, disease and death, "Behold, I have set before you life and good, and death and evil. Therefore choose life." The choice is left with man. One of the laws of life is co-operation. In social development, mutual dependence and mutual help are the conditions of growth in material as in social and moral advance and well-being. Competition is not necessarily a negation of this principle. Within proper limits it may be, and often is, the finest and most effective form of co-operation.

But if, to gratify passion or ambition, national or individual, men break that law; if instead of cultivating the spirit of brotherhood that saves and conserves human life, they exercise selfwill and hostility to destroy it; if, in other words, they deliberately choose death, they can only be prevented by being dehumanized and turned from responsible and intelligent free agents into non-moral automata, incapable alike of good or ill. Men, who are moral agents, capable of choosing life and good, can only be so if equally capable of choosing death and evil. That is what they have done, and, if in doing it they have brought calamity on themselves and the whole race, they and they only are to blame. That suffering should follow wrongdoing is implied in the moral governance of the universe, and is not only not inconsistent with eternal and invincible goodness, but is actually rendered necessary by it. War, like other evils, is the product of human selfwill acting in violation of the laws of life set for the happiness and well-being of mankind by an infinitely wise and loving Father. This war no more disproves His existence or His goodness than did the disregard and rebellion of the prodigal son disprove the existence or the goodness of his father, against whom he had sinned, and by sinning brought himself to the condition of the hogs he fed.

Spite of the war, then, *God abides;* and if so, religion with all its comfort and joy and duty and obligation is as vital as ever. If the war forces men to consider more seriously the things that pertain to their peace, and to turn from the worship of self, of mammon, of power, to that of goodness, it may prove to have been not all evil, but may mark a stage in the upward march of mankind to a goal of permanent peace in which the gentler virtues shall find scope, not only in family life, but in the life of the family of nations.

The futility of this orgie of bloodshed cannot fail to impress itself even on the men who have the governing of nations. Whatever the outcome of it, the peoples of the world will be weary long before it is over, and anxious to make its recurrence impossible. It is for those who have faith in God to seek by every means to create conditions which will enable people better to acquaint themselves with His will, and more willing by obeying it to insure against another such calamity.

Religion, though it involves faith in God, is something more than that. Stripped of all accretions, it is really His Spirit working through human minds and hearts, inspiring them with love and sympathy, making them instruments of His will.

It is so working now in the hearts of the men who are giving their lives for their country. It seems absent only from those who, at no risk to themselves, preach hatred and scream for vengeance and slaughter to be risked and inflicted by men whose boots they are unworthy to black, whilst they remain in the sheltered comfort of their homes. Nothing is more contemptible than vicarious heroism. Never was religion more real than now, with all the elements of which it is composed—faith, hope, reverence, worship, above all love. *Religion abides.* As Nurse Cavell said, "Patriotism is not enough." We must have no hate in our hearts even towards our own and our country's enemies.

From this dread sowing grant us harvest, Lord,
Of nobler doing and of loftier hope;
An all-embracing and enduring peace,
A bond of states, a pact of peoples, based
On no caprice of royal whim, but on
Foundation mightier than the mightiest throne—
The well-considered will of all the lands.
Therewith,—a simpler, purer, larger life,
Unhampered by the dread of war's alarms,
A life attuned to closer touch with Thee,
And golden-threaded with Thy Charity;—
A sweeter earth, a nearer Heaven, a world
As emulous in Peace as once in War,
And striving ever upward towards the Goal.
So, once again, through Death shall come new Life,
And out of Darkness, Light.

—*John Oxenham.*

"One Hundred Years of Peace"

The above is the title of a pamphlet which has come to UNITY'S desk, reprinted from the *Quarterly Journal* of the University of North Dakota, January, 1916. The article is written by Dr. O. G. Libby, professor of history at that institution of learning, offering in a tersely expressive style a bit of concrete argument against "preparedness," reinforced by the history of the United States for the last one hundred years, during which time we have existed without war with a foreign country, and even without being prepared for war in the sense in which that term has become current.

Before going to South Dakota Dr. Libby was connected for many years with the State University of Wisconsin. In that state Dr. Libby's standing as a historian is by no means weakened by the fact that he is also considered one of the world's choicest nature-lovers. He is full of tree lore, of Indian lore and especially of bird lore. As all the old citizens of Tower Hill are well aware, he knows the haunts, the habits and the notes of every bird in the state and has led many a happy party over the hills and into the woods of that beautiful country to study the habits of "our little brothers." Under his leadership reserved seats for the 4 a. m. matinee of the elusive whip-poor-will were at a premium. He could get near enough to almost any bird to secure wonderful pictures while none of the rest of us could approach within two hundred feet, and his illustrated bird lectures were always the most popular attraction in our natural science classes, as they were at the Farmers' Institutes and other state educational assemblages. It was Dr. Libby who, in digging a post-hole for a seat on top of Tower Hill, found an Indian grave probably one hundred years old, containing the bones of two Indians, and the Doctor could guess pretty confidently as to which tribe they had belonged, by the position

of the bones in the grave. Under his watchful eyes those bones were carefully preserved and sent to the State Museum.

Dr. Libby's ideas of history and the really vital things it teaches are sane and modern. We should like to print this article in full. Space permits only of the following extracts:

The pressure of the great war is felt in this country in many ways, some of them beneficial and others sinister. A few notables among our well wishers have taken this opportunity to tell us that we must imitate the great powers of Europe and prepare for war in time of peace, that our present policy of war unpreparedness is wrong in principle and dangerous in practice.

It has seemed appropriate at this time to consider calmly and dispassionately the historic grounds upon which our peace policy may be said to rest.

Under our present constitution we have so far fought but a single national war, the conflict with England in 1812. At considerable risk and at great sacrifice, we were able to bring the war to a successful close. Since that time we have never had to adopt a permanent war policy toward any other great nation, nor have we felt for any considerable time a distinct war pressure from any source, European or American. What have we gained by this long respite from war?

The author goes on to show what peace has done for the country during this one hundred years and also what military preparedness for war would probably have brought upon the nation. He pictures in detail how militarism and the inevitable establishment of the military caste would detrimentally have affected our industrial and social advance and would also have resulted in seriously weakening the church, the public school and the university. His conclusion is:

Historically, therefore, it seems to be demonstrable that a policy of peace and permanent unpreparedness for war has been of untold benefit to us as a nation and that we have not yet been in any peril by reason of our persistance in this line of action. There have been protests made here and there in the past against our peace program, but recently, more especially since the outbreak of the Great War, a very considerable increase in volume of these protests has been observed. These voices of dissent have swelled into a very respectable, if warlike, chorus whose burden and message for us is war preparation, army and navy increase, purchase or manufacture of war material. Here is Usher's *Pan Americanism,* forecasting with the absolute certainty of a new-made prophet, the war which we are to wage with the victor in the present conflict. Hudson Maxim, ordinance expert and inventor, presents his interested view of the situation in a book he calls felicitously enough, *Defenceless America,* with a moral that is as obvious as garlic. Another author obligingly describes in detail for our instruction and profit modern methods in warfare, tactics, armament, and the mechanics and engineering of war, and still another lecturer in military history at the War College, Washington, D. C., has put in a book entitled *Arms and the Race,* the lessons of Belgium and Switzerland brought down to date and spelling for us a reversal of our peace policy and demonstrating the absolute necessity of war preparation. These few titles are but the chance gleanings from a single number of a current magazine. A war bibliography up to date on our past history and our future policy would fill pages of titles both of books and of magazine articles. It is an outpouring of intellect, emotion, insular prejudice, jingoism and yellow journalism rarely matched in the history of literature. We are the one striking exception among the great powers not committed to a definite war program. We offer, therefore, a shining target for every champion of militarism and every unbalanced alarmist on this side of the water. Our writers and journalists are always eager to discover the latest popular demand and to fill it as quickly as possible. They have even been known to force the market a little to stimulate the taste of the reading public up to an appreciation of the latest work on the newest sensation. The present titanic conflict, with all its attendant horrors, is being exploited in the interests of those who stand committed to a war policy of our nation. Very little that is being produced on the subject can possibly have permanent value but it is excellent campaign material. Will these pro-military arguments succeed in impressing the American people with the need of a radical change of policy? Will the war capitalist, the hysterical jingoist, the hired scribbler, singly or collectively, force us to a change of front? Or rather, will not this great war leave us still as we are, with only the addition of a fully adequate *police force* for law and order, but without the curse of war preparedness saddled upon us?

We have not time to stop in our national forward movement in order to imitate the European states. Imitation is after all one of the lower phases of intellectual activity,—we share it with the monkeys. We are fairly launched on a career of our own, our history is as unique as is our present opportunity. We must harvest, and we must sow anew: Industrially we have much to do, our industries are established on too wasteful a basis, our transportation system compels us to barter for a minimum of speed a maximum of power, and those who have been successful in mere business administration have insensibly come to assume a dangerous preponderance in our political and social system. We have inaugurated an era of reform that will take our best to develop. Our diplomacy is no longer provincial and insular as it was but a generation ago. We are vitally interested in the near east and in the far east, our Panama Canal has altered the currents of a world's trade. We are a Pacific power as well as an Atlantic power, and our interests reach from the Behring Sea to the Caribbean. We are responsible in no small measure for the future policy of an entire hemisphere. What we do, Canada and Mexico are perforce obliged to copy or to emulate. South America looks to us for guidance, or at least for suggestion. Should we swerve from our established peace-policy, the whole western world would be shaken. We could menace by war preparation our weaker neighbors as Germany has Belgium and Holland, or as Russia has the Scandinavian countries, and the same results would follow. Every state, large and small, would begin to arm in proportion to her population and resources, or, what is more likely, out of all proportion to them. No representation, however earnest, could possibly allay the fears of the weak American states in the face of war preparation on the part of a few strong neighbors. The greatest calamity that could afflict this hemisphere would be a Congress and a President in our country thoroughly committed to war preparedness of the German or French type. It would be to open a veritable Pandora's box of international woes, and not even hope would be left to us. We are told that war preparation is an asset but we must not forget that so also is a peace policy, and for us on this continent it has been undoubtedly our greatest national asset. That we need a well conceived and carefully developed peace regime for the further working out of our destiny as the leading American power is merely a truism. The great English speaking nation to the north of us, our working partner in the future years of progress, cannot afford any more than we to adopt a permanent war policy as a blood tax on all the years to come. Together we are strong enough to carry through any policy that may seem best for America's future interests. That the discredited old world plan of war armament as a peace guarantee will not be adopted as a working policy of American twentieth century progress, is, I believe, fairly well assured. Our peace momentum is pretty certain to carry us by this present danger point, and once past this crisis there seems hardly any likelihood of a speedy recurrence of a similar peril. We believe that the English speaking peace lovers on this side the water will carry their point triumphantly and settle the question for our generation at least. For the future, the danger of war appears likely to diminish in geometrical ratio as the years go on, and once the nations of the world can all thoroughly awaken from the artificially induced nightmare of war necessity and military hero worship, the poor and the oppressed, as well as the rich and the mighty, may really begin to live in a world laid down on peace lines.

A. L. K.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

V.

St. Jerome

"Others may think what they like, but to me the town is a prison and solitude is a paradise."

Jerome, the first of the Latin fathers, was born into a prosperous home in Stridon, Pannoia, in 340 A. D., on the margin of German territory where Christianity was of the Arian type. A studious, favored boy, he early went to school and was said to have been studying grammar when Julian died.

He went to Rome, a nominal Christian, where he became versed in Latin, cultivated a serious taste for literature and spent his Sundays in haunting the catacombs, translating the quaint inscriptions found therein. His studies carried him to Athens, where he became familiar with Greek. He traveled extensively from Gaul to Cappadocia, following the classic pursuits of a scholar.

At Antioch he was smitten with fever, and during this illness the Lord came to him in a vision and told him he was not a Christian, but a Ciceronian—more devoted to Cicero than to the Scriptures.

From that time Jerome devoted himself to the study of the Christian scriptures, confessing meanwhile that their ungrammatical, unliterary character distressed him. He wrote much. A catalogue of his works would stagger a modern writer, and when his eyes failed, used an amanuensis. His style is gossipy and much personal biography is found in his writings.

When about thirty years old, at Rome, he came under the influence of Marcella, a widow of wealth and standing in that city, who invited him to her house and persuaded him to give her lessons in Greek and Latin.

This effort grew into a sort of Tuesday class, at which Jerome interpreted the scriptures, and he became very popular. Although a monk, he recoiled from the office of priest, and never administered communion. If he had used a little political sagacity the church would have made him pope. At first he worked under a liberal pope, who delighted in scholarship, but the succeeding pope was narrow and bigoted. As usual under such circumstances, there came idle gossip which made it uncomfortable for Jerome and he fled from Rome, with its disputes and antagonisms, and traveled eastward. He was the first Christian to make a geographical study of the scenes of the New Testament. Paula, a woman of fortune, and her daughter, organized a pilgrim band, perhaps ten or a dozen of them, and under the leadership of Jerome they made a thorough study of what were then the antiquities of Jerusalem. We must remember that this was the fourth century and Jewish Jerusalem was ancient history. On its site was a Roman colony, Ælia, built on the ashes of the ancient city. This pilgrim band traveled as far as Egypt, which was beginning to be peopled with Christians. This was the age of the Eremites, hermits who left the cities and all conventions and lived in solitude. This soon gave way to the Cenobite or community movement, and the monastery came into being. Jerome had become enamored of the monastic life and studied these with great sympathy. Finally he swung back to Palestine and settled at Bethlehem. Paula, who knew how to use her money, caused to be erected there four monastic buildings, two set apart for monasteries, one as a nunnery, of which she was Mother-Superior, and the other a guest house, much needed in those days when there were pilgrims to be entertained. But Jerome wished something more private, so in a cell made in a cave he devoted himself to his great life work, and for thirteen or fourteen years worked on the Latinizing of the Bible. Up to this time even the Jew knew his own scripture in the Greek Septuagint version. Most of the New Testament writers, in quoting from the Old Testament, quote not from the Hebrew, but from the Greek. Origen's great work had been the compiling of a reasonably complete Bible in Greek. Now it became Jerome's great task to give a Latin version to Roman people, and we have the same splendid story that follows every successful rendering of the Bible into any known vernacular. Intelligent people say now that of all the mighty things done by Luther, the most potent was that he gave to the Germans the Bible in the vernacular, not only a great scripture, but a contribution to the cultural life of Germany. The same thing was done through the King James translation of the Bible. It was made available to the common people.

Jerome did two things. He gave to the Christian Church a Latin version of the Bible, which in the early days of printing was printed in English at Douay, near Paris. It constitutes the English Catholic Bible of today. Secondly, Jerome helped formulate, purify and ennoble monastic life.

Even in this day the Douay Bible is being revised from the text of St. Jerome's Latin translation made in the fourth century, by Catholic scholars under the patronage of the pope.

Jerome's original manuscript is not in existence, the earliest copies preserved dating probably to the tenth century or later. He introduced in the Vulgate some books not included in the King James version, and the order is somewhat different. Jerome also worked on the Apocrypha, but owing to the lack of material at the time its value is lessened. He was the first of the Christian fathers who thought it worth while to study Hebrew and get at the Old Testament in the original, and in doing this secured the co-operation of certain rabbis in Palestine.

Here we find the distinction between the Greek and Latin fathers. Up to this time Origen, Justin and the rest of them wrote and thought in Greek, with Constantinople as their center. The Roman Church now began to assume domination, with exclusive control of our line of descent—southern and western Europe.

Jerome, the first Latin father, made his headquarters at Rome. The Greek Church remained in possession of Russia and western Asia and still occupies extensive territory in Europe.

In Jerome's time there was less ecclesiasticism, less formalism than now. Those forces had not developed that have since crystalized and fossilized Christianity. In those days the creeds and not the Bible formed the problems over which Jerome fought and debated so fiercely. The dogma that the Bible is a closed revelation is Protestant, not Catholic. The Catholic dogma rests in the church and its authority.

Jerome laid the foundation of a monasticism that had purpose. The Eremites sought solitude in order to escape evil, to be in line for the "kingdom," but Paula and Marcella and Jerome sought seclusion that they might better serve. The monasticism of history, all the way down to the Sisters of Charity and the Paulist Fathers of today, deserves at our hands a large amount of credit, admiration and gratitude, instead of our easy way of disposing of its modern development as superficial and ignorant.

The story of Jerome is the story of the Latin Bible, the Vulgate, the common folks' Bible, the story of a man of letters and refinement turning aside from the luxuries of classic elegance in order to dig down to the spiritual verities and forces of life. The temptations of the æsthetic and of art are dangerous unless vitalized by ethics. The danger of wealth and its conventionalities is to divorce the good from the beautiful and to be carried away by the conceits of superficial art, losing sight of the pre-eminent treasures found even in poor Greek, the story of Jesus and Paul.

The story of the Vulgate historically speaking is very interesting.

QUESTIONS.

(1) Study Raphael's conception of St. Jerome in his Madonna of the Fish.
(2) Why is the Vulgate shown so prominently in this picture?
(3) What two things did Jerome do for the world?
(4) Why is he called the first Latin Father?
(5) Give a sketch of his life.
(6) Name the women associated in his work.

TREASURED.

There are so many things to make me glad:
Remembered music, snow and daffodils;
A one-day meeting with a barefoot lad
With two limp-hanging fish (such pride he had)
And once-trod foot-trails high among wild hills.

There are so many things to make me good:
Easters, and Junes, and firelight reveries;
And August shadows in a fragrant wood;
And swimming in cool waters; oh, and trees
That spoke to me as only comrades could!

There are so many things—each laughing day
More sweet with little gladnesses has been;
A friend's hand touching mine, a word to say,
A laugh to hear, a flower along the way;
And memory to keep my treasures in!

—*Mary C. Davies, in Epworth Herald.*

CORRESPONDENCE

The Anti-Enlistment League

Editor of UNITY:

Dear Sir:—I take the liberty of calling your attention to your publication on page 406, issue of February 24th, of the pledge solicited by the Anti-enlistment League, a pledge not to enlist for offensive or *defensive* purposes.

You publish this without comment. It seems to me that you ought to have expressed your disapproval of this pledge if you really do disapprove of it, or, better still, that you would have done well to refrain from printing the thing.

You leave your readers in doubt as to where you stand on the question of "the common defense."

I shall look with interest for a definition of your position in this matter.

Respectfully yours,

PORTER FARLEY.

Rochester, N. Y., March 11, 1916.

We hold no authority to interpret the language used by the "Anti-Enlistment League," with headquarters in Brooklyn, N. Y. It was inserted in our columns as a sign of the times. The position of UNITY on the matter of armament ought to be well understood by every one. The line between "offensive" and "defensive" is purely an academic and subjective one. When reduced to practice not one of the warring nations of Europe today will admit that they are engaging in anything but "defensive" warfare. Germany's great machine has been carefully builded through forty years of time for "defensive" purposes alone. All armies are meant to settle international questions by force, and there is a growing conviction in the world that what is needed is not armies, but a police force whose business it is to protect international interests as expressed in international laws, interpreted by international courts, and enforced by an adequate international police service on land and on sea. The ethics that call for national armies are those of the duel; those that call for the settlement of disputes in competent courts are the ethics that call for a police force, to save, not to take life; to protect, not to destroy.

We realize that this answer may be as unsatisfactory to our correspondent as the pledge in question, but the pledge is indicative of a rising consciousness in the hearts of citizens and a clearer judgment in politics and patriotism.

EDITOR.

Gettysburg After Fifty Years

Dear UNITY:

You are still advocating the peace view approved by the soldiers who for the second time (with a fifty year interval) met at Gettysburg nearly three years ago.

I hail you, Jenkin Lloyd Jones, Senior Editor of UNITY, as a faithful and clear-eyed "comrade," fearlessly proclaiming the truth, seen plainly as never before in the light of today.

Sincerely yours,

Los Angeles, Cal. P. B. WRIGHT.

We think that conspicuous events, striking experiences, exalted moments have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and every day clothes tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is won or lost.

Maltbie B. Babcock.

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THE FIELD

"The World is my country, to do Good is my Religion."

JENKIN LLOYD JONES'S LECTURE ENGAGEMENTS

On the Story of the Peace Ship.

Tuesday, March 21.—Commonwealth Club, Chicago.
Wednesday, March 22.—Lincoln Centre Fellowship Club, Chicago.
Thursday, March 23.—Southern Club, Great Northern Hotel, Chicago.
Tuesday, March 28.—Fountain Avenue Baptist Church, Grand Rapids, Mich.
Thursday, April 13.—Danville, Ind.
Thursday, May 11.—Denver, Colo.

NATIONAL FEDERATION OF RELIGIOUS LIBERALS.

Dear Friends:—

In beginning a new year of testimony and service, we ask of you, our fellow-worker, a continuance of your sympathy and support, and a renewal of your membership in the Federation for the year 1916. The annual fee is one dollar, which may be sent to the Secretary, who will return a certificate for the same. We trust you will not fail us in this respect. We need your co-operation; for while all the service rendered the Federation by its officers is gratuitous, no salary of any kind being paid, yet there are incidental expenses—printing, postage, stenographic work, and the payment of traveling expenses for the speakers, etc.—which must be met. Were our income larger, far more could be accomplished by our association in the promotion of its aims.

The past year has been an eventful one in our history and fruitful of good results for the ideals which we represent in the general, and especially the liberal, community. Despite the great loss sustained in the lamented death of Henry Wilbur, so long its honored and devoted president, our Federation has been active in its endeavors to promote the special interests it seeks to serve—a united testimony for sincerity, freedom and progress in religion, and a fellowship of the spirit beyond the lines of sect and creed.

To this end a highly successful Congress was held in Philadelphia, in February, 1915, by invitation of the Liberal Ministers' Club of that city. It extended over four days, with nine sessions and thirty-five addresses by prominent speakers, and general discussion of the weighty topics under consideration. A condensed report of this Congress has been printed for circulation among its members and the general public.

In August, 1915, a second Congress was held in Oakland, Cal., in connection with the Panama-Pacific International Exposition. Three sessions were held before large audiences, and, as before, speakers of national and international eminence addressed the meetings. Copies of the beautiful souvenir program of this Congress, which paid its own expenses, may be procured of the Secretary.

In May last, in accordance with a vote of the Philadelphia Congress, a meeting of gentlemen representing five different religious and ethical fellowships—Ethical Culture, Friends, Jewish, Unitarian, Universalist—met at Swarthmore College to frame articles of organization for the Federation more in accordance with its present need and opportunity. These articles have since been adopted by a meeting of the association held in Philadelphia, on January 10, 1916, and it is hoped that they will greatly enlarge the scope and facilitate the work of the Federation.

The latter has borne testimony and rendered service through its officers and members in various other movements to advance the cause of religious liberty and social justice. Arrangements are now in hand to hold a congress in one of the Western or Middle states in the spring of 1916.

It is hoped this brief presentation of our activities and plans for future usefulness may enlist, interest and enlarge our roll of membership. We should be especially grateful for any larger gifts to our cause.

JESSE H. HOLMES, President.
CHARLES W. WENDTE, Secretary.
165 *Hunnewell Ave., Newton, Mass.*

FOUR GERMAN LETTERS

The Great War is in no sense a people's war. In its initial impulse it is not a war between nations. Its fundamental impulses were two: the desire of privileged classes to restrain the rising tide of democracy; and the desire of the gray old strategists to try out their wonderful instruments of destruction before the day of international war should be past. As bearing on these questions, I give extracts from four German letters: the one from a Junker officer, the second and third from "Friedensfreunde," the fourth from an officer in active service.

I.

In the *Adverul* of Bucharest for August 21st appears a letter addressed

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by a German officer to his friend in Roumania. This letter is accompanied by a facsimilie reproduction of passages in the letter. This letter translated into French and again into English, reads as follows:

NAUEN, July 28, 1915.

Very dear Wilhelm:

Always in good health. Everything goes as we would wish and we have the best hopes. . . . When one thinks how difficult it was for H—— to convince our Emperor that the last moment had arrived for letting loose the course of war; otherwise, Pacifism, Internationalism, Anti-militarism, and so many other noxious weeds of our country, would have been propagated to such a point that even our stupid people ("der dumme Michel") would have come to be infected by these maladies. That would have been the finish, the twilight of our dazzling nobility. We can lose nothing by the war,—on the contrary, we have everything to gain.

We can never sufficiently thank our Emperor for having saved the German nobility from certain ruin. Even in case the fate of the war were doubtful, we should have nothing to lose, because the people would never rise against us. We are going to be the absolute masters of the world. All the chimeras and stupidities like Democracy will be chased from the universe for an infinite time. We already have got rid of Bebel. We shall soon be rid of that bull-head who calls himself Harden, and of all the fools who have the boldness to impose their theories upon us. That we may at last finish with all these charlatans, we must first become the all-powerful dictators of the world. . . . I rejoice already that I am going to travel through the vassal countries of Germany in the suite of our Emperor. What glory and what pride for us as Germans! At the end of the count we have to purge our own country of all its revolutionary ideas in order that our nobility will recover its ancient splendor, its power and its authority.

KARL VON H———.

This, of course, is not characteristically German by any means, any more than similar utterances which one can find in England are characteristic of Great Britain. It is, however, typical of the attitude of a certain class represented in all nations, more or less, but potent in matters of military activity.

II.

A German writes (in German) to another friend in America:

B—— writes from New York that there will be no more attempt at mediation. The battle must be fought out to the complete extinction of militarism. That is inconceivable. For militarism is in war time bound up in the closest manner with the people. It is extinct only with the extinction of the people. Militarism cannot be suppressed from the outside. On the contrary, every attack from the outside awakens and strengthens it, for it makes it appear necessary. The struggle against militarism is possible only from the inside. It is possible that after the war this struggle will be less difficult.

The greatest probability is that the war—according to our prophecy—will remain without result. Then may militarism be killed forever. . . .

One must realize that Germany, before she declares herself exhausted, can fight a very long time; and then when Germany is perhaps suppressed, Europe, too, can not maintain herself. The fighting of this war to the last end is a most ghastly conception.

III.

Another German friend of peace, writes:

I hope that you will mention the fact that Germany has suffered more than Belgium. This is important for our peace propaganda, for it shows better than anything else could how futile in modern times it is to be victorious in the military sense.

IV.

A German officer, wounded, in a hospital writes this in English:

You will easily know my view now, when I tell you that you were wholly right in what you say in "What Shall We Say?" of 19th of January, 1915. . . .; especially the last two paragraphs contain all that I would say and prove by many details.

The paragraphs referred to read as follows:

If we want peace we must prepare for it, guarding it at every angle, and reducing, so far as we can, all war's incentives. When nations are armed, a very few men, a very small accident, may turn the scale. To lose at one point is to lose at all. It is the armament itself which is the true cause of war. Trade jealousies, race antipathies, land hungers,—all these are mere excuses, which would not of themselves lead any nation to fight. It takes a vigorous agitation, war scares, and war appeals and unlimited lying, to get these taken seriously.

The safeguard for peace is the minimum, not the maximum, of armament. As to this, Washington—who warned us so sagaciously against entangling alliances—had also this word of caution: "Overgrown military establishments are, under any form of government, inauspicious to liberty, and are to be regarded as peculiarly hostile to republican liberty." DAVID STARR JORDAN.

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A RECORD TO BE PROUD OF

Here are some of the big things that Poet Lore has done. This list, without further comment, shows why Poet Lore is the only magazine in America that is indispensable to all those readers who are on the lookout for *new* genius the moment it appears, instead of waiting to fall into line after this genius has been discovered by others. Read this list carefully.

In 1889 Poet Lore pointed out the supreme importance of Ibsen's dramas. It spoke of Ibsen then as "below no one but Shakespeare" to a nation that then only had heard enough of him to jeer. In the same year it gave its readers a review of Shakespeare's influence on Japanese literature. That was eighteen years before anybody else in this country even knew that there was such a thing as a great literature in "barbarous" Japan.

In 1891 Poet Lore made its readers acquainted with the work of Strindberg.

In 1892 Poet Lore brought to America some masterpieces of Bohemian literature, and it published Bjornson's play, "A Glove," in the original Norwegian version of *En Hanske,* authorized by Bjornson himself.

In 1893 Poet Lore published Maeterlinck's "The Blind," *which was the first publication of any of Maeterlinck's works in English.*

In 1894 Poet Lore published Maeterlinck's "The Seven Princesses" and "Pelleas and Melisande."

In 1895 there appeared in Poet Lore Maeterlinck's "Alladine and Palomides."

In 1897 Poet Lore brought to America another of the now world-famous dramatists, Sudermann.

In 1898 Poet Lore published "The Sunken Bell." *This was the first English translation of any of Hauptmann's plays.*

As early as in 1899 Poet Lore contained a story of Selma Lagerlof.

In 1900, Echegaray, the great Spanish dramatist, who in 1904 won the Nobel prize, was already well known to the readers of Poet Lore.

In 1903 the readers of Poet Lore were made acquainted with the unusual genius of Brieux.

In 1904 Poet Lore began the publication of Gorky's plays.

In 1905 Poet Lore was as usual first among the pioneers in recognizing the real significance of the new Irish literary drama by the publication of plays by Synge and Hyde.

In 1906 Poet Lore presented the dramatic work of Schnitzler in English for the first time.

In 1907 Andreyev was first made known to America by Poet Lore.

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